

The Church Officers' Gazette

VOL. I

June ~~May~~, 1914

No. 6

Church Officers' General Instruction Department

The Missing Link

SCIENTISTS have been looking for what they term the "missing link" for a long time, but without success. It is not this link, however, that we started to write about, but to call attention to a missing link which has been discovered in the practical working of our excellent church organization. And for this missing link, church officers are, I think, very largely responsible. Just listen, brother church officer, while I explain what I mean.

The denomination is composed of all members of the church, of all nationalities, wherever found throughout the world. The purpose of our organization is to carry forward, in a proper and systematic manner, the work of the message in all parts of the world, and to bring into active service the entire church membership,—to have all lift on every plan that is laid for the furtherance of the work. It is very apparent that the organization can be effective only in so far as it reaches all the people and sets them to work. If this is not done, only failure can result in carrying out the plans laid for the extension of the work.

Now, by careful counsel, the General and Division Conferences lay such plans as seem necessary for the proper development and advancement of the work in different parts of the field. These plans are then passed on to the union conferences to be carried out. But the union conference is composed of local conferences, therefore the union conferences in turn pass them along to the various local conferences. But the local conferences are composed of the various churches within their territory; therefore the local conferences, through their committees, send these plans to the officers of the various churches, not simply to be read and thought about a little, but to be laid before the church and made effective.

Thus far the machinery of the organization works perfectly and effectively. But just here is where the missing link of which we are speaking is very frequently found. When the plans reach the local officers of the church, they should be placed carefully and fully before the church. The responsibility of the local church to carry them out should be fully explained, and then plans set in operation for the carrying out of the proposed measures in the church. This is what the officers of the church are for. But just here many of the local church officers fail to do their duty. It is perhaps, in many cases, through lack of a proper understanding of their responsibilities that they fail. They do not rise to the occasion, and the connection is not made between the local church and the rest of the organized work. As a result, the entire plan, however good and necessary, breaks down, and the work drags. This failure to make the connection is largely on the part of the officers chosen by the church as leaders. In some instances which have come under my notice, the plans sent out by the local conference and bearing the indorsement of the union conference and the General Conference, have never been brought before the church. The officers have read the recommendations carefully, and laid them away without bringing them before the membership of the local church for their adoption.

It is quite apparent that if every church should take hold and do its part in carrying out the general plans, the

whole plan would thereby be put through. To illustrate: There is a general plan which has been laid by the General Conference to raise the sum equal to twenty cents a week a member for foreign missions. But this was not raised the past year. Why? — Because some of the local churches failed to raise their share. It is apparent to all that if each church would take hold and raise its share, the whole amount would be raised; but it never can be raised until the local churches take hold and raise the sum proposed. But is it not the business of the officers in the local church to rally to this plan and put it through in their respective churches? If it is not their duty to do this, whose duty is it? Pray tell us, if they cannot do it, who can? It seems that the officers in a local church who do not do their very best in this are unfaithful in the work intrusted to them. When one accepts an office in the church, he accepts the responsibility that goes with it, and that responsibility involves the carrying into effect of all the plans laid by the general body for the advancement of the work. It is part of the officers' duty to get under the financial burdens of the denomination and lift to the utmost of their ability. The advisability of the local officers in the church taking hold of this great problem of financing our foreign missions, raising in their respective churches the apportionment that would naturally fall to them, is being seriously considered. Such an arrangement would leave the ministers more free to go out and do evangelistic work and raise up new churches. We have come to a time in the history of our work when every individual must be set to work, and the great burden of setting all to work must rest with considerable weight upon the officers in the local churches.

Again suppose a local conference wishes to raise, say, one thousand dollars for a tent fund. When this call is sent out to the churches in the conference, the local elder and other officers are not to pigeonhole the letter and neglect the matter, but bring it without delay before the church; and having explained that as a church they must take hold of this matter at once and raise their part of this necessary fund, they are to keep it before the church until their duty in this matter has been fully done. When the officers of the church lead in this way, the people will very gladly follow, and the work will move forward.

Now this weak place in our organization should be strengthened. Once this is done, we shall see the work move with increased power. When all lines of work, and the various plans laid for the advancement of the message, are taken up by each local church and successfully carried forward, the message will make rapid advancement in every conference. Think what a tremendous help it would be to have a corps of strong leaders in each church under the burden and lifting to the very utmost! This would bring a great sense of relief to the officers of the conference, and would mean success for the work. We most earnestly urge upon church officers a prayerful study of this question, with a view of determining the great responsibility that rests upon those who are called to lead in the work of the church. We do not think that any plans laid for the finishing of this work can be successfully carried through until this weak link in our organization is strengthened. We earnestly entreat those in positions of responsibility in the local churches to begin at once to remedy this defect by seeing that each church does its part in carrying forward the plans proposed for the advancement of the message, thus helping solve the various problems that confront us. Why should not the officers in each church decide at once that they will raise their share of the mission fund and

send it in before the close of the year? We believe this would bring the blessing of God into our churches.

G. B. THOMPSON.

The Church Clerk and His Record of a Dis-fellowshipped Member

LAST month mention was made of the duty, or rather *privilege*, of the church clerk to keep in touch with any absent members by correspondence. This leads up to another important matter, that of dismissing members for *nonreporting*.

Perhaps this may come under some other department of church work, but it will do no harm to mention it here in connection with the work of the church clerk. Of late, in the attempt of the denomination to raise a certain amount for missions each year, the church membership forms the basis of reckoning when determining the amount expected of a conference. In going through the church rolls the names of some persons are found who have not reported for some time. The question at once arises, What shall be done with these names? Right beside this question another should be asked: Has the church fulfilled its duty before God in that the clerk has exhausted every possible means of communicating with this absent member? And in case his whereabouts is known, has labor been put forth by the officers and others for his reconversion?

We believe there are two very grave dangers which should be guarded just at this point in the attempt to "clear the church records:" voting out of the church those who seem to fail in the important matter of *reporting*; and letting such cases run on and on until it becomes a matter of doing the "work of the Lord negligently."

A time comes when, to keep the church pure, action must be taken. But should it *ever* be simply upon the ground that a member has *not reported*, be the time longer or shorter?—We think not. There should be a more valid reason than this for withdrawing the hand of fellowship from any member.

When one joins the church, he covenants to "keep the commandments of God, and the faith of Jesus." The church receives him into fellowship because he has thus voluntarily left the world and united with the people of God in keeping all the commandments, including the Sabbath, and exercising in his life the faith of Jesus. His loyalty is to God. It is God whom he serves. He becomes a brother, is taken into fellowship of the church because he has become one with Christ, a son of God, in the *keeping* of God's commandments. As long as he keeps up this connection with Christ, he remains a member of Christ's body, the church.

Should he fall from his steadfastness, lose through sin—the breaking of any one of God's ten commandments—his connection with God, what then? Virtually he cuts himself off by breaking his covenant with his God. He may repent and be fully restored. But should he go on in open transgression, after "such as are spiritual" have labored to restore him, the case becomes a clear one. The only thing the church can do is to withdraw the hand of fellowship and take his name off the church book. After careful deliberation and prayerful labor in his behalf in this manner, the Word tells us such action by the church is ratified in heaven. But in actual fact it cannot be stated properly that the church "turned him out." No, he turned *himself* out. "They went out from us," wrote the beloved disciple, John, "but they were not of us; for if they had been of us, they would no doubt have continued with us." Of one Paul wrote: "Demas hath forsaken me, having loved this present world." In forsaking the truth they once loved, and turning again to the world, they have turned from God, and so can have no fellowship with the saints. Hence the church can help them no more. Such should be dropped.

When action of this kind is taken by vote of the church, the church clerk should record, aside from the word dis-fellowshipped, with the date, opposite the name on the

roll, a minute of the meeting giving the reason for the action. The records of the church are then clear, and any one who may not know the circumstances can see the church was justified in the action taken.

It is a solemn act to unite with the church. It is equally solemn to dis-fellowship a member, as it may involve the eternal destiny of a soul.

T. E. BOWEN.

The Duties of the Deaconess

DEACONS were appointed in the first place to relieve the apostles of the responsibility of looking after the business of the church. Acts 6:1-6. Later, deaconesses were associated with them to give attention to matters which seem to belong more particularly to the work of women.

The work of a deaconess is divided into two main parts,—caring for the appointments of the church building, and looking after the welfare of the members of the church.

The deaconess should have a list of all the church members, with their addresses. It is her duty to become acquainted with the members by systematic visiting, and to render them such assistance as may be required. The needs of the members may be many. Some need practical help in the home or sick room, some need food; some, clothing; others, work. Some may need words of encouragement and sympathy. Some are trying to adopt a health reform diet, and do not know how to cook vegetarian food or to prepare a well-balanced meal. The deaconess should make it her business, in conjunction with the deacon, to see that all these needs are supplied. She would not be expected to do all the work herself, but should find out what the needs of the members are, and solicit the assistance of the other members of the church in helping the needy ones, thus leading them to become interested in one another's welfare, and uniting the church as one family.

The deaconess should be a woman of consecration and good judgment, very tactful and sympathetic. There are in some churches wives and mothers who have very little idea of how to keep a home clean and comfortable. These need help, but it must be given very carefully and tactfully, or it will only offend and make matters worse than they were before. In such cases as these, the deaconess should endeavor to talk in a way that will lead the sister to desire help. Faultfinding or criticizing is worse than useless. The deaconess must win, not drive. She should rather try to lift the sister's mind to a higher plane, by dwelling on the importance God attaches to the home and its influence.

When there are sick among the members, it is the duty of the deaconess to find out if their needs are all supplied. If there is opportunity to give simple treatments to any, the services of some brother or sister in the church who has had experience in this matter, should be solicited. The young people are often prepared to give such help as this. If dainty food is needed to tempt the appetite, the services of those who can prepare such things should be sought.

When clothes are needed, arrangements should be made for these to be solicited from other members of the church, or from the public. There are well-to-do persons in most communities who are glad to give their cast-off clothing to those who they know will make good use of it. Every church of any size should have a Dorcas society to give continual attention to this matter.

The poor fund is usually administered by the deacon and deaconess. A careful record should be kept of the receipts and disbursements, and the needs of the poor should be brought before the church as often as necessary, in order that money may be supplied with which to meet them.—*Selected.*

(To be concluded)

"WHEN men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost."

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held June 27, 1914)

OPENING SONG : "Hymns and Tunes," No. 171; "Christ in Song," No. 76
Prayer.

Reading : "The Origin and Development of the Bible Work Among Seventh-Day Adventists."

Song : "Hymns and Tunes," No. 1300; "Christ in Song," No. 498

Reading : "How to Learn to Give Bible Readings."

Bible study : "The Glorious Appearing of Christ."

Reports of work done by members.

Plans for work for the coming month.

Collection for literature fund.

Closing song "Hymns and Tunes," No. 1306

Benediction.

NOTE — Arrangements should be made for the outlines given in the reading on "How to Learn to Give Bible Readings," to be written on the blackboard as they are read, so that the members may make note of them. The texts given in the Bible reading should also be placed on the board as the study is given, so that the members may note them down for future study.

The Origin and Development of the Bible Work Among Seventh-Day Adventists

IN 1882, while Elder S. N. Haskell was preaching at a camp meeting held in California, a storm came up which made so much noise that the service had to be discontinued. Elder Haskell gathered a group of people around him in the center of the tent and gave out texts of Scripture to different ones to read, and began asking questions upon them. The Spirit of the Lord seemed to impress the truth upon the minds of the people, and Elder Haskell conceived the idea that that would be a good way to present the truth in families and companies. He began to arrange different subjects in the form of Bible readings. At the service mentioned Sister White was present, and the next day related to Elder Haskell and others that what he had done was in harmony with the light she had received. She related having seen many young people going from house to house with Bibles under their arms, teaching the people the truth.

At this time Elder A. T. Robinson and his wife had charge of a company of students of South Lancaster Academy, who were taking subscriptions for the *Signs of the Times* in the city of Worcester, Massachusetts. Elder Haskell wrote to Elder Robinson about his plan of Bible work, but did not succeed in making the plan sufficiently plain so that the workers could understand how to follow it. Soon after, Elder Haskell returned to South Lancaster, and Elder Robinson went to see him about the work, and brought back with him some Bible readings which Elder Haskell had prepared, some of which contained over one hundred and fifty questions. With this help Elder Robinson began preparing his own readings, which he presented in families wherever he had opportunity. That same year a mission was started in the city of Boston, Massachusetts, Elder and Mrs. Robinson having charge of the mission. They were joined by John R. Israel and several inexperienced workers, and they found the Bible work a very successful means of getting the truth before the people.

About that time, at a meeting of the General Conference a resolution was passed authorizing the publication of the *Bible Reading Gazette*, a monthly pamphlet of twenty-eight pages. To all who would furnish four Bible readings, the magazine was to be sent free for one year. This was made the only terms of subscription. By the close of the first year, the demand for these readings was so great that the year's issue was published in book form, containing 162 readings, and sold for \$1 a copy.

The following year a Bible training school was opened in Chicago, in charge of Elder G. B. Starr, and about the same time the General Conference called Elder Robinson

and wife to take charge of a similar work in Brooklyn, New York, a large number of young people being trained in these missions in the Bible work. From that beginning the training of Bible workers has gone steadily forward, and has become a recognized factor in the carrying forward of the third angel's message.

MRS. A. T. ROBINSON.

How to Learn to Give Bible Readings

THE first step in learning how to give Bible readings successfully is for the would-be Bible reader to learn how to study the Bible. Many read the Bible, but few study it.

We shall suppose that you wish to give a Bible reading on the subject "The Second Coming of Christ." There are two ways in which you may prepare the reading. You can select one of the many excellent Bible readings on this subject, printed in our various publications; study it until you are familiar with those texts, and then give the reading. In the meantime, hope and pray that no one will ask you any questions outside the range of the few texts you have studied. There may be circumstances under which this would be the proper course to pursue.

A far better way is to spend an hour a day studying the Bible on the subject of the second coming of Christ. Make a list of every text you can find treating on the subject. If you work faithfully, you will have a long list of texts. Study each text in your list until you can give a clear exposition of it. Then make out your Bible readings on the second coming of Christ. I say readings, for you will have material enough to make several.

Spend time thinking over the subjects, and have a definite outline in your mind before you begin to arrange your texts. Can you imagine how a house would look built without any plan drawn by an architect for the carpenter to follow? Many Bible readings are built in like manner. Good texts are jumbled together, but there are no clear points made from the beginning to the end.

Have a decided conviction in your own mind of the truth you wish to teach before you begin. To illustrate. If you wish to teach that Christ will come as a real, tangible being, that it will be a glorious event, that the wicked will be destroyed, and the righteous caught up to meet him, make out a diagram something like the following. Then use the clearest texts you have in your list to prove each point; if you find none, enlarge your list.

Second Coming of Christ

Christ will come }

He will come in glory }

Wicked slain at his appearing }

Righteous caught up to meet the Lord }

Preparation necessary to meet the Lord }

If the persons with whom you are reading are especially interested in the coming of Christ, you can make out a reading on the signs on the earth of Christ's coming. By giving some thought to the subject, your mind will soon form an outline. I give an illustration, but wish it understood that these are not model outlines. They are only suggestive.

Signs on the Earth of Christ's Coming

Increase of knowledge }

Wonderful inventions }

Earthquakes and storms by sea and land }

Insect pests }

If these topics are given properly, you will not need a group of texts on the preparation for the event at the close. Each sign is an evidence that the coming of Christ

is near. Increase of knowledge is evidence that we are in "the time of the end." Dan. 12:4. The steam and electric cars and automobiles are not due in the world until the "day of his preparation." Nahum 2:3. The insect pests come when "the day of the Lord is at hand." Joel 1:1-15.

Be sure to impress upon your readers the fact that all these things are signs of Christ's coming. Every tree and shrub smitten by the insect pests is but a sign board hung out before our eyes to let us know that there are only a few more turns in the road of time before Christ will appear.

After you have given sample readings on the coming of Christ and the signs on the earth, make out a reading on the signs in the heavens showing that his coming is near. Study a connected line of thought, and then make out your diagram and fill in the texts as before.

Signs in the Heavens

There will be signs }
 These signs will be in the sun, moon, and stars }
 Sun and moon darkened }
 When? }
 How? }
 Stars fell }
 Last generation }
 Christ at the door }
 Preparation for his coming }

In giving a reading on the signs in the heavens, study the little book "His Glorious Appearing." Take a new copy of the book with you when giving the reading, and read a few choice extracts to prove the historical facts. Do not weary your audience by reading too many quotations. Be sure to read the extracts aloud at home until you can give the right emphasis and correctly pronounce all words. Remark, as you gather up your books to go home, "I know of no small book that gives more valuable facts on the subject of the signs for the same price than 'His Glorious Appearing;' it is only twenty-five cents." Do not urge them to buy; simply let them know the value and the price. Many of the little books have been placed in the homes in this way.

I should not think it best always to give three Bible studies on the second coming of Christ before giving other subjects, although in some cases it might be well to do so. I give the preceding simply as an illustration of how to study the subject.

The millennium, the new earth, the prophecies, and other topics can be studied in the same way. In studying each subject try to get a much broader and deeper view of it yourself than you give to your readers. Every Bible worker needs a reservoir of knowledge from which to draw. If you are familiar with only the few texts you use in the reading, it will be manifest to those with whom you read. The volume of your reservoir of Bible knowledge is discerned as quickly by others as you can detect the force of the water in the reservoir when you turn on the faucet.

While we should be familiar with each subject given, yet we should not by any means tell all we know. I remember living in a house where the water pressure was so great that if, wishing to draw a glass of water, I turned on the faucet full, the water was thrown out of the glass. I soon learned to turn the faucet only a little if I wished but a cupful. Your readers are tiny cups. These subjects are all new to them, and they can assimilate only a little at each reading. If you tell them too much at one time, it will act as the high-water pressure

in the glass; they will get nothing of real benefit. Make a few points *very clear* in each reading you give.

Be brief. No Bible reading should ever exceed sixty minutes in length, and forty-five minutes is better than an hour.

Close your Bible reading with an earnest prayer, and leave your readers at once. Leave them alone with the influence of the words of God and the prayer. I have known well-meaning persons to spoil all the good of the Bible reading by staying and visiting after they had finished the reading.

Be prompt in beginning and closing. If your appointment is with Mrs. Brown at 3 P. M., do not keep her waiting. Be there to begin promptly at three o'clock. These seemingly little things are very important, and the one who is careful on these points, will find her readers at home waiting for her, while the one who is careless in filling appointments at the *exact time*, will soon find her readers absent when she calls.

Mrs. Brown is not the only one you disappointed by being late. In your morning worship you remembered the afternoon appointment and earnestly prayed that God would send the angels to help you give the reading and open the heart of Mrs. Brown to receive it. The angels were sent on time, Mrs. Brown was ready; but you were late, and eternity alone will reveal what you lost by failing to recognize the sacredness of the work of the Lord. Jer. 48:10, margin.

Study and intellectual preparation will never convert souls. We must make every spiritual truth our own before it will affect others. That is one advantage gained by thoroughly studying the entire list of texts before making out any Bible readings. In studying them as a whole, you feed your own soul, while often in studying a few texts simply to give to some one else, you think *only* of how they will affect the one you are reading with. If you would learn the art of giving successful Bible readings, you must let your own soul be fed on the texts first, and then a power will go with the giving of the reading that will lead others to the great Life-giver.

I fancy that I hear some one say, "I could never spend one hour a day studying my Bible." If it is *really utterly impossible* for you to do so, then I should advise you to lend packages of tracts to your neighbors instead of attempting to give Bible readings. You can do that without much study.

Many who at first might think it impossible to spend an hour in Bible study, could do so by carefully planning their work. The most of our sisters are divided into two classes,—those who have children in the home, and those who do not. If you have your children still in your home, you cannot afford to spend less time receiving instruction from God. You have only a few years to sow the good seed in the minds of your children. They will soon go out into the world.

Get your children interested in helping to find the texts upon the subject you are studying. If you have no blackboard, pin a piece of paper upon the wall, and write your list of texts upon it. Study them together with your children. Your children are your first duty; do not overlook them. If you persevere in this, you will soon find that the children as well as yourself are familiar with many Bible subjects, and who knows but that very study may be the means of their salvation? As you study one subject after another in your homes with your children while preparing to work for your neighbors, you will prepare them to meet the Lord.

The sisters who have no children in their homes can find time to prepare for the work if they will pray *earnestly* three times a day for God to give them a burden for souls for whom Christ *died*. When they have a true burden for souls, they will find the time to study their Bibles. I remember one dear sister, the mother of a family of children, who used to bring her open Bible on the window sill in front of her wash tub, and commit the texts to memory while washing. Although she had far less spare time than many others, she was recognized by all as a thorough Bible student and a good Bible worker.

The secret of her finding opportunity for Bible study lay in the fact that she *dearly loved God and his Word*. She had no spare time, but she found opportunity for study because she loved it so much that she *made the opportunities*, where some who loved less would have thought it impossible.

MRS. S. N. HASKELL.

The Glorious Appearing of Christ

THE following Bible reading was prepared by Mrs. S. N. Haskell, and will illustrate what she has written on the subject:—

Col 3:4. The righteous will appear with Christ in glory. John 14:1-3. Christ himself has promised to come again. Acts 1:9-11. He will come in person, the same Jesus that, clothed in humanity, blessed the people while he walked among them.

Rev. 1:7. He will come in the clouds of heaven

Luke 9:26. Christ will "come in his own glory, and in his Father's, and of the holy angels." It will be a wonderful display of heavenly glory.

Matt. 17:2. When Christ was clothed with "his own glory," his face shone as the sun, and his raiment was white as the light.

Ex. 24:16, 17; Eze 1:28. The Father's glory appears like devouring fire to those whose hearts are not right with God; but to the righteous it appears like the beautiful rainbow.

Matt. 28:2, 3. The angel that came to open the Saviour's tomb and call him to life came clothed in heavenly glory; his face was like the lightning, and his raiment white as snow.

Rev. 5:11. There are ten thousand times ten thousand, and thousands of thousands of angels.

Matt. 25:31. When the Saviour returns to this earth, he will be escorted by *all* the angels, each one clothed with heavenly glory. The whole canopy of heaven will be filled with an innumerable company of the "hosts" of heaven.

Matt. 28:3-5. Before only one angel clothed in glory, the Roman guard fell as dead men.

2 Thess. 2:8. All the wicked of the earth will be slain by the brightness of Christ's coming.

Jer 25:30-33. "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

1 Thess. 4:16-18. All the righteous will be caught up from the earth to meet the Lord in the air, and thus they will ever be with the Lord.

1 Cor. 15:51-53. The righteous will be changed from mortal to immortal in a moment.

Phil. 3:20, 21. Their vile bodies will be fashioned like unto the Saviour's glorious body.

Luke 21:34-36. All should watch lest the love of pleasure and the cares of this world prevent their being ready when Christ appears.—*Bible Training School, November, 1911.*

Suggestions for Missionary Meetings

First Week

OPENING exercises. Song, season of short prayers, minutes, reports of labor, song.

Lesson: "The Place of Prayer in Soul Saving."

Plans for work: Attention should be given to providing members with the literature they will need for the coming week's work,—tracts for lending and for distributing in various ways, periodicals for selling and for missionary correspondence, magazines for those working with them. In States where temperance campaigns are being conducted, special attention should be given to seeing that all are supplied with collecting cards and literature.

Closing song.

NOTE.—This lesson is a very important one, for in it is given the secret of successful missionary work. It should be read slowly, and every point emphasized, that all may see clearly the relation prayer bears to soul saving. It would be well to have a short season of prayer at the close of the reading, to ask the Lord to give to every one present a realization of the place prayer should have in his life.

Second Week

Opening exercises: Song, prayer, minutes, song.

Lesson: "Bible Study on Prayer." Let the leader or some other suitable person prepare a Bible study from the following texts: Luke 11:1, 5-10; 18:1-7; Matt. 6:6-8, 14, 15; Mark 11:23-26; John 14:13, 14; 15:7, 8; 16:23, 24; 1 John 5:14, 15. This will help deepen the impression made by the study of the previous week.

Reports of labor.

Plans for work: If all the members have not yet undertaken some line of work, it might be well for the missionary secretary to hand around slips of paper, and ask all who have not yet started working to write on the slip the kind of work they would like to do. The slips should be collected, and help be given to those desiring to make a start in any line of work.

Closing song.

NOTE.—The leader and the missionary secretary should not be satisfied until they have enlisted the services of every member in some kind of work. Much tact should be used in dealing with those who are reluctant to take hold, and every effort should be made to help them realize that if they really love Jesus, they will desire to labor for him. "If ye love me, keep my commandments." John 14:15. One of these commandments is, "Go ye therefore, and teach all nations."

Third Week

Opening exercises. Song, prayer, minutes, song.

Reports of labor.

Lesson: Bible study.

Reading: "Wayside Ministries"

Plans of work: Inquire into the supplies needed by the members, and make provision for them.

Closing song.

Fourth Week

Opening exercises: Song, minutes, season of short prayers, song.

Reports of labor

Lesson: Testimony study. The reading of quotations from the Testimonies on the distribution of literature, each member having been asked the week before to bring a short quotation. Volumes VI, VII, VIII, and IX contain much on this subject.

NOTE.—The leader should call attention to the special point in each quotation as it is read.

Plans for work: A missionary picnic.

Closing song.

NOTE.—It would be well for plans to be laid for a missionary picnic. These have been conducted very successfully in many places. The plan is as follows: A magazine or periodical suited to the needs of the district is selected, and all who can attend the picnic are invited to meet in some central place, where supplies are ready for them, and where they will be given territory to work. Prayer is offered for the Lord's help in the work, after which all go on their way, two by two, to sell or give away the literature selected. At noon all meet in some pleasant spot, and have lunch together, and tell their experiences. Suggestions are made to any who have not had the best success, prayer is again offered for the work of the afternoon, and all go again to work. Care should be taken in pairing the members to put together an experienced worker and an inexperienced one, as far as it can be done consistently with the wishes of the members. A missionary picnic might well be held once a month during the summer.

The Place of Prayer in Soul Saving

THE greatest thing any one can do for God and for man is to pray. It is not the only thing, but it is the chief thing. The great people of the earth today are the people who pray. I do not mean those who talk about prayer, nor those who say they believe in prayer, nor yet those who can explain about prayer, but I mean those people who *take* time to pray. They have not time. It must be taken from something else. These are people that put prayer first, and group the other items in life's schedule around and after prayer.

God will do in answer to the prayer of the weakest one here what otherwise he *could* not do. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16. Mark that word *may*, not *shall* this time, but *may*. *Shall* throws the matter over on God—his purpose. *May* throws it over on us—our cooperation. That is to say, our praying makes it possible for God to do what otherwise he could not do.

Everything that God does for man and through man he does with man's consent, always. With due reverence, but

very plainly, let it be said that God can do nothing for the man with shut hand and shut life. There must be an open hand and heart and life *through* which God can give what he longs to. Our prayer is God's opportunity to get into the world that would shut him out.

We think we can do more where we are through our service: then prayer to give power to service. *No*—with the blackest underscoring of emphasis, let it be said—*NO*. We can do no thing of real power until we have done the prayer thing.

Here is a man by my side. I can talk to him. I can bring my personality to bear upon him, that I may win him. But before I can influence his will a jot for God, I must first have won the victory in the secret place. Intercession is winning the victory over the chief (the enemy), and service is taking the field after the chief is driven off.

There are some of our friends who think themselves of the practical sort who say: "The great thing is work; prayer is good, and right, but the great need is to be doing something practical." The truth is that when one understands about prayer, and puts prayer in its right place in his life, he finds a new motive power burning in his bones to be *doing*; and further, he finds that it is the doing that grows out of praying that is mightiest in touching human hearts.

The whole circle of endeavor in winning men includes such an infinite variety. There is speaking the truth to a number of persons, and to one at a time; the doing of needed kindly acts of helpfulness, supplying food, and the like; there is teaching; the almost omnipotent ministry of money; the constant contact with a pure, unselfish life; letter writing; printer's ink in endless variety. All these are in God's plan for winning men. But the intensely fascinating fact to mark is this, that the real victory in all this service is won in secret, beforehand, by prayer; and these other indispensable things are the moving upon the works of the enemy, and claiming the victory already won. And when these things are put in their proper order, prayer first, and the other things second,—*second*, I say, not omitted, not slurred over, done with all the earnestness and power of brain and heart and life possible; but done *after* the victory has been won in secret against the real foe, and done while the winner is still claiming the victory already assured,—then will come far greater achievements in this outer open service.—"*Quiet Talks on Prayer*," pages 12-19.

Bible Study

1. WHAT is said of Jesus? Acts 10: 38.
2. What should his followers do? 1 John 2: 6; 1 Peter 2: 21.
3. What does God ask of his children now? Isa. 58: 6-11.
4. Is this work new to God's people? Job 29: 11-16. (Job, who lived in very early days, engaged in this work, not only for those who came directly to his notice, but he searched out the needy.)
5. In what way is true religion manifested? James 1: 27.
6. How will this work finally be recognized? Matt. 25: 34-40.

Wayside Ministries

"I EXPECT to pass through this world but once. If, therefore, there be any kindness I can do to any fellow being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

There are two ways in which all of us work, and two classes of results which flow from our lives. There are things we do purposely—that we deliberately plan to do. We take pains to do them. We spend long years oftentimes in fitting ourselves to do them. They cost us thought and care. We travel many miles, perchance, to perform them. They are the things we live to do.

Then there are other things we do that have formed no part of our plan. We did not set out in the morning

to accomplish them. They are unplanned, unpurposed things, not premeditated nor prearranged. They are wayside ministries. They are the little things we do between the greater things. They are the seeds we drop by chance from our hand in the path as we go out to the broad field to sow. They are the minor kindnesses and courtesies that fill up the interstices of our busy days. . . . They are the smaller opportunities of usefulness which open to us as we carry our great responsibilities. They are the things of which we take no note, and perhaps retain no memory,—mere touches given as we hasten by, words dropped as we pass along.

We set no store by this part of our life work. . . . And yet oftentimes these unpurposed things are the holiest and most beautiful things we do, far outshining those which we ourselves prize so highly. I believe that when the books are opened it will be seen that the very best parts of many lives are the parts by which they set no store, and from which they expected no outcome, no fruits, while the things they took pride in and wrought with plan and pains prove to be of but small value. Our Lord tells us that the righteous will be surprised in the judgment to hear of noble deeds wrought by them of which they have no knowledge or recollection. No doubt there is a wondrous amount of good done unconsciously, of which the doers shall never be aware until it is disclosed in the future life. . . .

We go out in the morning to our round of duties, and perform them with more or less faithfulness and effectiveness. But during the busy hours of the day we find opportunity for doing many minor kindnesses. We meet a friend on the street whose heart is heavy, and we stop to speak a word of thoughtful cheer and hope which sings in his ear like a bar of angel's song all day long. We ring a neighbor's doorbell, as we go out from dinner, to inquire for his sick child, and there is a little more brightness in that sad home all the afternoon because of this thoughtfulness. We walk a few steps with a young man who is in danger of slipping out of the way, and let fall a sincere word of interest which he will remember and which may help to save him.

All sorts of people come to us on all sorts of errands during the day. We cannot talk much to each, and yet we may drop into each heart a word of kindness that will prove a seed of beauty. We meet people in business relations. To talk to them on religious themes may be neither practicable nor expedient. And yet there is not one of them to whom we may not minister in some way. One man has had sorrow in his home. His face carries the marks of sore struggle and inward pain. By a gentler bearing, a mellowed speech, a heartier hand grasp or longer pressure, and a thoughtful expression of the sympathy and interest we feel, we send him away strangely comforted. Another is struggling under financial burdens, and a hopeful word gives him courage to stand more bravely under his load. We are writing business letters, and we put in a personal sentence or a kindly inquiry, revealing a human heart even amid the great clashing, grinding wheels of business, and it carries a pulse of better feeling into some dingy office and some dreary, treadmill life far away. Not one of these things have we done with any clear thought, or even consciousness, of doing good, and yet they yield loveliness and fragrance to brighten many a bare and toilsome path.

In every life there are these opportunities for wayside ministry. Indeed, the voluntary activities of any life do not by any means measure its influence. The things we do with deliberate intention make but a small part of the sum total of our life results. Our influence has no nights, and keeps no Sabbaths. It is continuous as life itself. There is a ministry in our handshaking, in our greeting, in the most casual conversation, in the very expression we wear on our faces as we move along the street, in the gentle sympathy that adds such a thrill of strength to fainting weariness,—

"Like moonlight on a troubled sea,
Brightening the storm it cannot calm"

To meet some people on the sidewalk and have their cheery "Good morning!" makes one happier all day. To encounter others is as dispiriting as meeting a funeral procession. There is a magic potency always in a sunny face. There is a holy aroma always about unselfish love. A joyful person scatters gladness like song notes. A consecrated Christian life sheds a tender warmth wherever it moves. What a wondrous sphere of usefulness is thus opened to every one of us! Preparation for it is best made by heart culture.

It is purity, truth, helpfulness, and love that sanctify the influence. Full of Christ, wherever we move we leave brightness and joy. Amid the busiest scenes, when engaged in the most momentous labors, we carry on at the same time a quiet, unperceived ministry whose results shall spring up in our path like lovely flowers, or echo again in the hearts of others in notes of holy song, or glow in human lives in touches of radiant beauty.—*"Weekday Religion,"* pages 117-125.

Duties of the Church Missionary Secretary — No. 1

Relation to Conference Tract Society

THE church missionary secretary is the link between the church and the conference tract society. He acts as the business agent for the church, ordering all missionary supplies for the use of the members.

All orders to the tract society should be made out in duplicate, one copy being sent to the tract society, and the other kept by the missionary secretary. He will then be able to check the tract society bill when it comes, to see if it agrees with the order sent. If he discovers a mistake in a bill, he should at once return it, with a letter explaining the mistake, and asking for a corrected bill.

A duplicate order book for ordering supplies can be obtained from the tract society at a cost of ten cents. Every missionary secretary should supply himself with one of these.

In no case should orders be written in the middle, or any other part, of a letter. Many missionary secretaries fail to observe this good rule, thus greatly adding to the work of the tract society secretary, besides increasing the possibility of the order's being overlooked. I have many times received a long letter from a missionary secretary, of which the first part was several sentences about the church meetings, then followed an order for something, two or three paragraphs about the work of the church, another order, some missionary news, and yet another order. It will readily be seen that it would be much easier for the tract society secretary to read the letter about the work of the church straight through, and have the orders on a separate sheet, from which they could be filled. The missionary secretaries should remember that the tract society secretaries are always very busy, and should do all possible to avoid making them any unnecessary work.

Every church should adopt the cash system. When members order tracts, books, periodicals, or magazines for their own use, they should hand the missionary secretary the money with the order. The missionary secretary should carry with him an up-to-date catalogue, that he may always be ready with the prices of supplies.

When clubs for papers or magazines are ordered for use by the church, arrangements may be made with the tract society to pay for them at the close of each month, the money being collected from those who take them, weekly or monthly, as may be most convenient. It is advisable to collect this money each week, as far as possible, because the smaller the amount to be paid, the easier it is to collect.

Church members who canvass for home workers' books, and those who use large quantities of magazines, should deal direct with the tract society. There may be some members who occasionally sell a few copies of the home workers' books, and these may be ordered through the missionary secretary and paid for when sold. The missionary secretary should, in cases where books are taken without payment being made, enter them in a notebook,

and have the member who takes them sign for them in this notebook. This will prevent any disputes as to the number of books taken. When the member pays for them, a receipt should always be given.

When sending orders to the tract society, care should be taken to write legibly, especially names and addresses. In ordering books the binding desired should be named, if there is more than one.

E. M. G.

Some Do's and Don't's for Church Missionary Secretaries

Do's

Do order Memory Verse Cards at least four weeks before the close of the quarter.

Do renew clubs of *Instructor*, *Worker*, and *Little Friend* at least two weeks before expiration date.

Do remit promptly after the close of the month.

Do order Sabbath School Quarterlies two weeks before the close of the quarter.

Do use the order forms in ordering. *It saves time.*

Do keep a carbon copy of all orders you send.

Do sign your name to the order before mailing.

Do check up with your orders each month all bills received.

Do call the attention of the tract society promptly to any errors it may have made.

Do forward your orders promptly.

Do keep a record book, showing receipts and disbursements, from whom received, and to whom paid.

Do keep a file of receipts for all money you pay out.

Do receipt to church members for money they pay you.

Do keep your church tract rack well filled. Each church should have one. Tracts win souls.

Do have tract racks in all places where the public congregate.

Do have them systematically filled.

Do take a club of the weekly *Signs of the Times* for missionary work by the members.

Do send in your quarterly report of missionary work done by your members as soon as the quarter closes.

Don't's

Don't combine orders and letters on the same sheet.

Don't send money loose in the envelope. Send money order or check.

Don't write on both sides of sheet.

Don't overlook suggestions for aggressive work you may receive. If possible, use them.

Don't, please don't, forget to carry out these instructions.

FRANK COFFIN.

What She Did

DORCAS was "full of good works and almsdeeds which she did." Many people are full of good works and almsdeeds which they intend doing as soon as they can find a convenient opportunity. There is danger that good intentions may lull one into inactivity. One may be so full of good intent that the conscience rests easy while nothing is actually done. Dorcas's example is a good one. She was full of "good works and almsdeeds which she did;" and the opportunities come to all of us on the right hand and on the left in this needy, suffering world.—*Selected.*

Better Come Down

A MAN stood up in an experience meeting, and said, "I have been for five years on the mount of transfiguration." "How many souls have you led to Christ in that time?" inquired the pastor.

"Well, I don't know," he replied.

"Have you brought a single one?"

"I don't know that I have."

"Well, then, you had better come down."

When a man gets too high for service, there is something wrong.—*Selected.*

Missionary Volunteer Department

Senior Society Study for Sabbath, June 6

Suggestive Program

1. OPENING exercises (fifteen minutes): Special music; sentence prayers; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report
2. Bible study (fifteen minutes): Exodus, chapters 5-14. See also "Patriarchs and Prophets." Study Moses as a leader in Egypt. Notice his perseverance, faith, and implicit obedience. What other characteristics of leadership do you find? Notice his method of dealing with Pharaoh.
3. Quiz on Standard of Attainment texts (five minutes): Matt. 24: 36-39.
4. "The Story of Metlakahtla, No. 1" (ten minutes): Have this paper read, or given as a talk.
5. Social meeting and discussion of plans for aggressive missionary work (ten minutes).
6. Closing exercises (five minutes): Song; closing prayer; repeat in concert the Missionary Volunteer membership pledge.

The Story of Metlakahtla — No. 1

WILLIAM DUNCAN sacrificed a lucrative position to go to the barbarous Indians in British Columbia, on the North Pacific coast near Alaska. He started out under the auspices of the Church Missionary Society, and taking passage in a Hudson Bay Company's vessel around Cape Horn, reached Vancouver. Sir James Douglas, governor of Hudson Bay Company, tried to discourage his going.

Mr. Duncan was taken to Ft. Simpson, a fortified post of the Hudson Bay Company. Here they had to watch day and night for fear of treacherous Indians. The gates sometimes were closed for months at a time.

Ft. Simpson was the center of an Indian settlement, consisting of nine Tsimshian tribes notorious on the whole coast for their cruelty, bloodthirsty savagery, cannibalism, and constant merciless war on neighboring tribes. Heads instead of scalps were taken, and these dangled on their girdles in devil dances.

These people showed evidence of superior intellectual capacity, their language abounding in metaphors, and soft, sweet flowing sounds. In front of every hut was erected a totem pole, elaborately carved with the figures of birds or animals or other objects designating the crest of the clan to which the occupant belonged. Sometimes the entire front of the hut was carved and stained, representing the head and face of an animal or bird, the mouth or beak serving as a doorway.

These Indians made exquisite engraved bracelets and other ornaments of gold, silver, and copper; and baskets and pouches were made of a peculiar grass so closely woven as to hold water, embellished with heraldic designs. The Indians were hospitable to strangers. They produced fire by friction, and used hot stones to cook food and heat water. Nature furnished them with fish and flesh. Their beliefs and superstitions were based on legendary lore. They had a version of the creation and the flood; believed in a good and evil genius, and in special deities who control the sea and storms, etc.

The medicine man, claiming direct intercourse with the spirit world, exerted a great influence. He dressed in bearskin or wolfskin, and wore a hideous carved mask over his face. The exposed parts of his body were smeared with red and black paint, and he was covered with charms, such as dried skunk skins, distended fish bladders, tails of animals, feathers, claws, and teeth. Armed with a mystic wand and with a huge wooden rattle fashioned like an eagle with a demon on its back pulling out a man's tongue with its teeth, he proceeded to frighten evil spirits by unearthly wails and guttural sounds, and by brandishing his rattle.

Shortly after Mr. Duncan's arrival from the fort, he witnessed a party of hideously painted and bedecked cannibals with the body of a woman who had just been mur-

dered by the chief. Each struggled to get a morsel of human flesh, and devoured it with howls and yells. Instead of quailing Mr. Duncan, it stimulated him. Immediately he secured one of the most enlightened Tsimshian natives to assist him in learning their language. All past intercourse had been through the medium of the Chinook jargon and a sign language.

With great patience and hard work by means of signs, gestures, and objects, Mr. Duncan secured a fair vocabulary of Tsimshian words, which he wrote down phonetically, and soon constructed sentences. Finally he wrote out a simple address, explaining his mission among them. Meanwhile through Clah he had conveyed to the Indians that a white man had come, not to barter or get gain, but to bring them a message from the white man's God and to teach them the white man's knowledge. That excited their curiosity, and when Mr. Duncan ventured among them in spite of the warning of the officers of the fort, chiefs and people received him warmly, regarding him as supernatural.

In deference to their tribal customs, Mr. Duncan found it necessary to speak to each of the nine Tsimshian tribes at the homes of their respective chiefs. This was in 1857. In his simplest manner, framing his speech after their own method, Mr. Duncan told them the story of the Bible and the Saviour, and pointed out to them the grave sin of taking human life, and pictured the benefits of the Christian life. Next, Mr. Duncan opened a school at the house of a chief. This was eagerly attended by children and adults. He built a log schoolhouse. Soon two hundred were in attendance, including several chiefs. By visiting their homes and ministering to the sick, he secured an insight into their lives, customs, and hearts.

The medicine chiefs saw in Mr. Duncan's teaching their destruction, and determined to thwart him. One day he received notice from Legiac, the head chief of all the tribes, to stop his school for a month during the medicine feast. Regarding compliance as surrender, he refused. Legiac threatened to kill him and all who attended, but Mr. Duncan fearlessly continued. Finding he was not to be intimidated by threats, Legiac, followed by the medicine men, all hideously painted and decked with feathers and charms, rushed into the school. The pupils fled. Mr. Duncan met Legiac face to face, believing that they expected to overcome him by their numbers and frightful appearance. He spoke in a calm, conciliatory tone, pointing out their evil ways, urging them to accept his teaching, and assuring them that their threats would be without avail. Legiac, fired with drink, gesticulated savagely, replying that he and his companions were murderers, and the white man's teachings could do them no good. Mr. Duncan replied pacifically. At one moment Legiac appeared to weaken, but one of his confederates taunted him, and demanded, if he had valor, that he cut off the white man's head. Legiac's pride stung, he drew his great knife and was about to thrust, when suddenly his arm fell as if smitten with paralysis, and he cowed and slunk away. Unknown to Mr. Duncan, Clah, his faithful pupil-teacher, hearing of Legiac's designs, had armed himself with a revolver and crept quietly into the schoolhouse. Just at the moment Legiac lifted his hand to strike, Clah covered him with his revolver, and he cowed.

One day while addressing his congregation, Mr. Duncan noticed the renowned warrior, Cushwaht, suddenly rise, give him a fierce look, and dash out of the house in a rage. Later he learned that Cushwaht was mortally offended because Mr. Duncan had told all the people about his bad ways. Cushwaht's conscience had stung him under the direct preaching. It was this savage warrior who had incited Legiac to take Duncan's head, and later had sought to kill Mr. Duncan, and failing, vented his wrath by smashing all the windows of the schoolhouse.

On a trading trip to Victoria, Cushwaht committed some violent deed, and was flogged publicly and imprisoned. Mr. Duncan, being in Victoria at the time, was sent for by Cushwaht, suing for his intercession. "You did not punish me when I tried to kill you; but God has punished me. Forgive me, and I will be good; pity me,

and ask the white chief to let me go free." Mr. Duncan pleaded for him, and the government released him in the custody of Mr. Duncan, who sent him to Ft. Simpson, where he lived a better life. Being stricken with smallpox, he was placed in a tent on the beach. Fear of contagion prevented the celebration of his death with the usual pomp and ceremony. His dying request was to have his death marked by the firing of a cannon and the hoisting of a flag over his tent. This request was granted.

On several occasions Mr. Duncan narrowly escaped assassination, but his fearlessness and earnest, unselfish devotion gradually won a goodly band of faithful followers.

Mr. Duncan found these people extremely filthy in their persons and in their homes. He taught them the art of soap making. The Hudson Bay Company had charged a mink skin, valued at one dollar, for a piece of common soap the thickness of one finger (now a large bar costs three cents). Naturally the Hudson Bay Company saw danger to their trade, and opposed it. The fort offered drink, and the heathen natives worked against the Christian natives. Parents sold their daughters, and men hired out their wives and slaves to white men for prostitutes.

To remove his followers from these pernicious surroundings, Mr. Duncan resolved to establish a model community. He selected a place called Metlakahtla, about twenty miles from Ft. Simpson, the site of a former Tsimshian village. Here were good fishing, hunting, a good harbor, and suitable soil for gardening. For a year before going he circulated the following rules, announcing that all who joined him must obey them:—

1. Give up Indian deviltry.
2. Cease calling medicine men when sick.
3. Stop gambling.
4. Stop giving away property for show.
5. Stop painting faces.
6. Stop drinking.
7. Rest on the Sabbath.
8. Attend religious instructions.
9. Be clean.
10. Be industrious.
11. Be liberal.
12. Be peaceful.
13. Send children to school.
14. Build neat houses.
15. Pay village tax.

On the day appointed, fifty men, women, and children were ready. Six canoes embarked, freighted with their belongings, while the entire population looked on.

C. L. BENSON.

Senior Society Study for Sabbath,

June 13

Suggestive Program

1. OPENING exercises (ten minutes): Song; sentence prayers; special music; review Morning Watch texts for past week; collect individual reports and offering; secretary's report.
2. Bible study (fifteen minutes): Exodus, chapters 15-20, 32-34, Numbers, chapters 11-14, etc. See also "Patriarchs and Prophets." Moses as a leader in the wilderness. Select, from the references given, passages that reveal the characteristics of this great leader. Notice his humility, his love for the people, his patience with them, his fear of God, his willingness to receive advice, his resourcefulness, etc.
3. Quiz on Standard of Attainment texts (five minutes): 2 Thess 1:7-10.
4. "Story of Metlakahtla, No. 2" (ten minutes): This paper should be read, or given as a talk. Preface this with a brief review of the article given last week on this same subject.
5. Reports from all work bands (ten minutes).
6. Closing exercises (five minutes): Repeat in concert the twenty-third psalm.

Story of Metlakahtla—No. 2

ON landing at Metlakahtla, Mr. Duncan and his Indian converts began erecting huts and a schoolhouse which also served as a church. Within a week after their arrival, a fleet of thirty canoes came from Ft. Simpson, bringing nearly three hundred recruits, including two chiefs.

Much of the responsibility of government was placed on the people. Every candidate for membership to the community must be acceptable to all, and subscribe to the rules in public assembly. The village council consisted of twelve, including the three chiefs. A native constabulary force was also provided for.

To provide for the necessary public works, a tax was fixed at \$2.50 for each male adult, and one shirt, valued at one dollar, for young men. The first assessment yielded one green, one blue, and ninety-four white blankets; one pair white trousers, one dressed elk skin, seven shirts, and seven dollars.

Their public work was digging drains, making roads, fixing rests and slides for canoes, erecting two large houses to accommodate strange Indians who came to trade. They dug wells, and formed a public common playground. Mr. Duncan introduced trades, encouraged hunting and fishing, and arranged to export salt and smoked fish, fish oil, dried fruits, and furs.

Mr. Duncan now devoted himself to freeing all slaves. Many times his life was endangered. Finally, Metlakahtla became known as an asylum of emancipation.

One of the most difficult matters to deal with was the sale of intoxicating liquors. White men and Indians engaged in the traffic. By strict prohibition in his precincts, Mr. Duncan at once collided with these traders. Having the power of a government magistrate, he fined and imprisoned several liquor traders. As an example, he seized a vessel that defied his authority and burned it on the beach. The Hudson Bay Company regarded his work as undermining theirs, reviled him, and refused to bring his supplies in their vessels. Slave traders, medicine doctors, chiefs, and white traders plotted for his overthrow.

Just at this time a great scourge of smallpox destroyed thousands of lives. But owing to the wise sanitary measures of Mr. Duncan, who vaccinated all who came to him, only five of his company died. He sent succor far and near. Many flocked to him for assistance.

He purchased a vessel to secure independent transportation. The Indians contributed \$400, and in a few months received a large dividend on each share. A village cooperative store was established, in which each villager held at least one share. This also served as a savings bank. Ten per cent interest was paid. They thought they should pay rather than receive for the safe-keeping of their treasures.

The minds of the people developed. Mr. Duncan delivered simple lectures, illustrated by a stereopticon. He was at the same time pastor, missionary secretary, treasurer, magistrate, schoolmaster, physician, carpenter, builder, chief trader, friend, and adviser. The native council was increased in numbers and was made elective. The constabulary force was increased. Uniforms were supplied. The entire male population was divided into ten companies, each having an equal number of councilmen and constables. A fire brigade was formed. At election the ballot must be unanimous for a candidate.

Some transgression of the rules occurred. Those guilty of serious offenses, after being judged by Mr. Duncan and condemned by the council, were publicly whipped. Banishment was also resorted to in the cases of some incorrigible malefactors.

To keep pace with the moral and mental progress, it was decided to pull down the old houses and erect new ones on lots sixty by one hundred and twenty feet. Mr. Duncan helped the people with money. A new church, seating 1,200 people, a town hall, dispensary, reading room, market house, blacksmith, carpenter and tin shops, work sheds, and a soap factory were built. To build these it was necessary to erect a water-power sawmill. One old Indian said, "If it is true that Mr. Duncan can make water saw wood, I will see it and then die!" The public improvements were largely the result of profits from the schooner, the store, and the trading expeditions, but were assisted by contributions of friends of the mission and Mr. Duncan. Trades and industries

were added. A brass band of twenty-one instruments was organized. An organ was placed in the church.

In 1870 Mr. Duncan paid a visit to England. On his return the population of the mission paid him all the honors that they could have shown a king. A large canoe carried him home from the ship landing. On sighting the village, a flag was hoisted on the canoe. Large crowds assembled on the beach, the constables fired a salute, and every one wanted to shake hands. Then all assembled in the little church, where he addressed them. Groups thronged until midnight. These in turn sat up all night telling others.

Legiac had been the chief of all the chiefs. He who had boasted of the number of lives he had taken, and who had tried once to assassinate Mr. Duncan, had later been converted, and became a simple citizen of Metlakahtla. He was an industrious carpenter and cabinet-maker, and a true, exemplary Christian. During Mr. Duncan's absence he was taken seriously ill and passed away, leaving this message for Mr. Duncan: "I shall be very sorry if I shall not see you before I go away, because you have shown me the ladder that reaches to heaven."

Native missionaries went out at their own expense from Metlakahtla. These men gave their message in an earnest, simple way. Hunters and fishermen in mingling with people of other villages, told them of the changes wrought by the new life; of the trading parties that journeyed far inland, or voyaged along the coast bartering for furs, each did his mission work.

Suddenly in the autumn of 1881 a storm of persecution broke in fury over Metlakahtla. The Church Missionary Society became unfriendly to Mr. Duncan because he did not introduce all the ritual of the English church into his Indian church, which he felt would only confuse them.

A succession of failures nullified the society's plans to relieve Mr. Duncan, and necessitated his remaining from year to year. Finally the northern part of British Columbia was created a bishopric. Metlakahtla became the headquarters. The bishop asserted his authority in a pompous, arrogant, offensive manner. He paraded his sacerdotal vestments and claimed the title of "My Lord." At length the society was compelled to check him. It then authorized all his missionary staff to meet yearly for conference on mission affairs. The bishop would not attend. The conference advised Mr. Duncan to continue, and to run Metlakahtla as an independent mission.

These resolutions aroused the bishop, who prompted the society to disconnect Mr. Duncan from Metlakahtla and order his return home. The Indians unanimously voted for him to remain, and he assented. An agent of the society secretly schemed to destroy the harmonious union. He encouraged some criminal chiefs there to separate from Mr. Duncan and become adherents to the Church Missionary Society.

The bishop returned to Metlakahtla and assumed leadership. He tried to cow all into submission. He said Mr. Duncan was a false leader, and then bribed the school-teachers to leave Mr. Duncan. The bishop now opened a store for all Indians loyal to him, at prices lower than Mr. Duncan could offer. The bishop seized the community schoolhouse and turned it into a rival church.

The Indians, in 1887, petitioned the United States government for a home in Alaska, and have removed to a new site at Port Chester, on Annette Island, and are now under the protection of the great republic. Their present site seems better in every way than the old one, and the new Metlakahtla bids fair to prove ultimately more prosperous than the original community. The village is situated on a beautiful plateau of nearly level land, with shady beaches on three sides, affording fine facilities for shipping and fishing. The sawmills and canneries and furniture shops form the dominant industries.

C. L. BENSON.

Senior Society Study for Sabbath, June 20

Suggestive Program

1. OPENING exercises (ten minutes): Song; sentence prayers; special music; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.

2. Bible study (fifteen minutes): Deuteronomy, chapters 32, 33. These two ancient poems put the finishing touches to the picture of that great hero's life. Study them. In the first chapter note the tender love of God for his people; and in the second chapter notice especially verses 25-29.

"What are the lessons that Moses teaches us from Mt. Nebo? He had been called to release his fellow tribesmen, he was the founder of the religion and the national existence of Israel, and he had been faithful in the accomplishment of his task. Yet he saw but little of the fruits of his labor, and another led Israel into the Promised Land, and experienced the joy of gathering in the fruits of his toil. 'One man soweth, and another reapeth.'"

What are some of the lessons we should learn from Moses? 3. "Moses, the Victorious Failure" (five minutes): Let this be read. See the *Instructor* dated June 9.

4. Quiz on Standard of Attainment texts (five minutes): Gen 2:7; 3:19.

5. "Samuel J. Mills and the Haystack Prayer Meeting" (ten minutes): This should be read, or given as a talk. That meeting led up to the beginning of foreign missionary effort by American churches. A monument now marks the place of that very small but very important prayer meeting.

6. Closing exercises (fifteen minutes): Let the leader give a five-minute talk on the present conditions and future plans of the society. Have the secretary or treasurer give a two-minute talk on our 1914 goal, stating what you have done and what you must do to reach it. Have your Reading Course members finish their work and draw their certificates? If not, invite them to do so. Close by repeating the membership pledge in concert.

Samuel J. Mills and the Haystack Prayer Meeting

THE "Missionary Pathfinder," whose name is famous today because of a student haystack prayer meeting which he led more than one hundred years ago, was Samuel John Mills, Jr., born April 21, 1783, at Torrington, Litchfield Co., Connecticut. He was of Dutch origin, his ancestors having fled to America for conscience' sake. His great-grandfather, when asked how he sent four sons to Yale and gave to each a professional training, replied, "With the help of Almighty God and my wife." Samuel's father and three uncles were graduates of Yale, and were ministers.

Samuel's father went as a home missionary into Vermont, under the direction of the missionary society of his own State, receiving a salary of four dollars a week and four dollars to supply his pulpit during his absence. Around the fireside he would describe to his family these missionary tours. Samuel listened eagerly to every experience related. These recitals begot in him a taste for missionary work.

In August, 1798, a religious awakening took place among the young people of Torrington. Weekly the young people assembled at various farmhouses to sing, pray, and talk about their religious experiences. The attendance increased until it was necessary to meet in the church. A powerful revival resulted. Samuel, although deeply convicted, obtained no relief. His brother and sister accepted Christ, but his soul was in "the gall of bitterness, and in the bond of iniquity."

The autumn of 1801 he entered Morris Academy, South Farms, Litchfield. The morning he left home, his mother had a heart-to-heart talk with her eighteen-year-old boy. She asked about his religious experience. He was silent for a moment, then in tears he cried, "O, that I had never been born!" "But, my son, you are born, and you cannot throw off your existence nor your everlasting accountability for your conduct," his mother replied. She feared he had never seen the error of his way and his need of Christ, but he replied, "I have seen to the very bottom of hell."

The boy started for school with a heavy heart. The mother went to her room, and upon her knees besought God to save her son. The prayer was answered imme-

diately. Samuel saw a new vision of God. He stopped in the woods by the roadside, kneeled in prayer, and gave his heart to God. The next year he told his father that "he could not conceive of any course in which to pass the rest of his days that would prove so pleasant as to communicate the gospel of salvation to the poor heathen." He wanted to be a missionary.

His mother was one of the chief factors in causing him to make this decision. Her beautiful Christian spirit deeply impressed Samuel. One day as she spoke in deepest appreciation of Eliot, Brainerd, and other missionaries, he heard her say, "I have consecrated this child [Samuel] to the service of God as a missionary." When he decided to become a foreign missionary, he resolved to get the best education possible, to preach the gospel.

In April, 1806, Samuel J. Mills enrolled in Williams College. Among the influences which brought students to this college were its secluded location, the high moral character of the surrounding community, and a lower rate of board and tuition. The skeptical and atheistic ideas advanced by the French Revolution had swept over this country and through Williams College from 1793 to 1800. But a new era began with the new century. In 1805-06 the college was in the midst of a revival.

Mr. Mills lacked a strong physique. His physical appearance was against him. His skin was sallow, his eye dull, his voice not clear; he was not prominent as a scholar; he was no great linguist nor mathematician nor eloquent speaker; but he was always a leader in the college life. He was mature—twenty-three years old—and an enthusiast. He threw himself into the religious life of the college with great zeal. "No man was more sought after than he by those who were concerned about their personal religious life, and no one was more active in efforts to arouse the indifferent. By the influence of the revival in college he was enabled to diffuse his spirit through a choice circle, who raised Williams College to the distinction of being the birthplace of American missions."

The student prayer meetings offered him a special opportunity. They were held not only in the winter, but also in the summer of 1806 in at least two places. Wednesday afternoons the students gathered south of the West College under some willow trees, while Saturday afternoons they were accustomed to meet in a thick grove of maples in Sloan's meadow, north of the college buildings. One hot August day only five were present,—Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Bryan Green.

They first visited the grove, but dark, threatening clouds accompanied by lightning and thunder, drove them to a neighboring haystack. There Asia became the topic of conversation, as they had recently studied about that country in their geography. Mr. Mills proposed sending the gospel to these benighted Orientals. He said, "We can do it if we will." All agreed to the proposition, except Mr. Loomis. He contended that the time had not yet come, and that the missionaries would be murdered. Mr. Mills met this opposition by saying, "Come, let us make it a subject of prayer under the haystack, while the dark clouds are going and the clear sky is coming." All prayed except Mr. Loomis. Mr. Mills prayed last, and referring to the objections Loomis had advanced, exclaimed, "O God, strike down the arm, with the red artillery of heaven, that shall be raised against a herald of the cross!" This prayer meeting, so small, yet so significant, destined to challenge so much attention, closed with the singing of a stanza of Isaac Watts's hymn:—

"Let all the heathen writers join
To form one perfect book:
Great God, if once compared with thine,
How mean their writings look!"

These open-air prayer meetings continued as long as the weather would permit. Foreign missions were always remembered in prayer. When the weather became too cold, they met in a kitchen to hold their meetings. Those

college boys discussed missionary letters and reports with the same enthusiasm as the students of today hold a football rally. Religion had become a real part of their college life. Mr. Mills was a personal worker. Whether he sat in a student's room, or strolled on the campus or through the woods, the conversation was inevitably directed to missions. He became so absorbed in the revival, prayer meetings, and in foreign missions that his studies suffered. He had an excellent mind, but his pre-occupation with other subjects put him near the foot of the class.

Mr. Mills had great organizing ability. He had ideas, and was capable of devising methods to enlist others in executing them. In order to concentrate the energies of the college students who had dedicated their lives to foreign missions, Mr. Mills, in his senior year in college, formed the Society of Brethren. This was the first American foreign missionary society. Its object was, not to send missionaries, but to arouse and maintain an interest in the heathen. The charter members were Samuel J. Mills, Ezra Fisk, James Richards, John Seward, and Luther Rice.

"The constitution, the records, and the signatures were all written in cipher, and the whole matter was kept a profound secret. The reasons for secrecy, as stated by Ezra Fisk, twenty years afterward, were the possibility of failure; public opinion, which could see in foreign missionary projects only overheated zeal and fanaticism; and then modesty required it of them lest they be thought rashly imprudent."

To create an interest in foreign missions the members of the society republished missionary addresses by Dr. E. D. Griffin and Dr. John H. Livingstone, and then circulated and read them aloud as there was opportunity. Prominent ministers were visited, and by public addresses and private conversation among their people missionary interest was developed. They also inoculated the students of other colleges with missionary zeal.

Mark Hopkins said: "That such a movement should have originated with the undergraduates of a college, at a time . . . when there was so much in the state of the world to excite the youthful imagination and fire ambition and distract the mind, when Europe was quaking under the tread of the man of destiny, and this country was fearfully excited by political divisions, can only be accounted for from the special agency of the Spirit of God."

C. L. BENSON.

Senior Society Study for Sabbath,

June 27

Suggestive Program

1. OPENING exercises (ten minutes): Special music; prayer; song; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.

2. Bible study (fifteen minutes): Joshua 1:1-9; see also "Patriarchs and Prophets." The new leader takes up his work. Notice the above reference contains at least four items of command and the same number of promises. What should we learn from each?

"A great responsibility was upon Joshua, for which he was fitted by his faith in Jehovah, his training under Moses (Deut. 34:9), and his military genius. Before him lay the task of conquest. Moses' work had been that of Jehovah's statesman; Joshua's was to be that of a general. Moses, in the fullness of his faith, had assigned to each tribe in advance its portion in Canaan, and had made such regulations as were called for by the change from a wandering shepherd life to settled agricultural pursuits. 'With Moses, prophecy begins.'—Koenig.

3. Quiz on Standard of Attainment (ten minutes): Job 19:25, 26; 1 Thess. 4:16. Review briefly all texts used this quarter. They are as follows: April—Matt. 28:19; Rom. 6:3, 4; Mark 16:16; Matt. 3:13-16; Luke 5:32; Acts 2:38; Matt. 3:8; Acts 3:19. May—Matt. 5:17, 18; John 15:10; Rom. 3:20; James 2:10-12; 1 Cor. 15:21, 22; Acts 24:15; 1 Cor. 15:51-54; Rev. 20:4, 5; John 14:1-3; Rev. 21:16-21. June—See this paper.

4. The "Brethren at Andover Seminary" (five minutes): Before reading this article review briefly the study on Samuel J. Mills given last week. See *Instructor* dated June 16.

5. "Origin of the American Board" (ten minutes): To be given as a reading or a talk. See *Instructor* dated June 16.

6. "Obookiah" (five minutes): This biography throws additional light on the noble life of Samuel J. Mills. It may be read, or given as a talk.

7. Closing exercises (five minutes): Close by repeating in concert Matt. 24: 14.

Obookiah

WHILE Samuel J. Mills was working to send missionaries to distant lands, God brought a foreign missionary field to his own door. It was in 1809, while attending Yale, that he met Henry Obookiah, a native of Hawaii. The lad was an orphan, his father and mother having been butchered in a native uprising. Henry tried to escape, but for a year or more was kept a prisoner by the murderers of his parents. Then his uncle, a high priest, discovered the boy, and undertook to train him for the priesthood.

Obookiah made up his mind to come to America. He obtained employment as cabin boy, and escaped from the island on board a New York vessel. In the autumn of 1809 he reached New Haven. The lad often wandered around the college buildings, longing for the opportunities that other boys of seventeen were enjoying there. One day he sat on the college steps and wept "because nobody gave him learning." A student, Edwin Dwight, befriended the dusky seeker after an education. It was in Edwin Dwight's room that Mr. Mills met Obookiah. Obookiah wanted to learn to read the Bible, and then to return to his own country to "tell the people who were worshipping wooden idols to pray to the God up in heaven." Mr. Mills was drawn to the islander, who was homeless and had no place to eat or sleep. He took the Hawaiian to his own home in Torrington. There Mr. Mills's mother became Obookiah's teacher. The next year he was taken to Andover, where the students instructed him. Residing in that neighborhood was one of his own countrymen. He spent a day and a night with him, but neither slept. Upon his return he was asked, "Well, Henry, what news from Hawaii?" He responded, "I did not think of Hawaii, I had so much to say about Jesus Christ."

Obookiah made considerable progress in his studies,—geography, grammar, and arithmetic,—but this was not all. He besought Mr. Dwight, a theological student, to go to the Hawaiians with him, as a missionary. The interest deepened in behalf of the island heathen. A school was started in Cornwall, Connecticut, to train natives to do missionary work among their own people. In 1817 the school reported twelve students,—two were whites, preparing themselves for missionary work, seven were Sandwich islanders, two were from the East Indies, and one was an American Indian."

But young Obookiah, who had awakened the interest that established the Foreign Missionary School, was not to fulfill his cherished ambition. The gospel was to go to Hawaii, but by others. Obookiah died Feb. 19, 1818. He died in the Lord, and his works followed him. Oct. 23, 1819, seventeen missionaries sailed from Boston for the Sandwich Islands.

One of these missionaries sent by the American Board to the islands was the father of Samuel C. Armstrong, who was a student at Williams and the founder of the Hampton Institute. It was General Armstrong who made Tuskegee and Booker T. Washington possible.

C. L. BENSON.

Junior Society Study for Week Ending

June 6

Suggestive Program

1. OPENING exercises (twenty minutes): Singing; sentence prayers; secretary's report; report of work done; Morning Watch texts.

2. Bible study on lessons from nature (ten minutes): This summer let every Junior endeavor to learn as many lessons as possible from the things of nature. The men who wrote the Bible had learned precious lessons from nature. Some

of these have come down to us. God wants each one of us to become acquainted with nature. Have the following texts read or repeated by different Juniors: Trees—Jer. 17:7, 8; Ps. 1:3; 92:12; Birds—1 Kings 17:4, 6; Ants—Prov. 6:6; Fowls—Matt. 23:37; Beasts—Job 12:7; Lilies—Matt. 6:28-30; others might be selected.

3. Symposium: "Teachings of Nature" (fifteen minutes): Have several Juniors take part, each taking one of the topics mentioned in the Bible study. If thought best, let them read the sections of the article "Teachings of Nature," adding such comment as time and preparation permit. This lesson should help every Junior to be more observing.

4. "God's Great Plan" (five minutes): Recitation.

5. Closing exercises (ten minutes): Have a social service, asking each Junior to relate some helpful lesson learned from nature. Announce band meetings. Close by repeating in concert Ps. 19:1-3.

Teachings of Nature

The Trees

"THE trees look up and reach upward. They get all the sunlight they can, seeking to live where the air is clearest and the conditions best. The lives that bear the best fruit for God are those that reach up into the light, that look into his face."

"Every healthy tree has root in proportion to its top. That gives stability when storms come. Some of us would withstand temptations and discouragements better if we were rooted in the Word of God. After a recent heavy gale we saw hundreds of telegraph poles blown down, but scarcely a tree." (Why? How may we become rooted in the Word?)

"It is a peculiarity of the scrub oak that its tough, leathery leaves do not fall off in the autumn, but may be seen withered, curled up, and clinging to the boughs all through the winter, and they cannot be torn away even by the boisterous winds. But when the sap begins to flow in the spring, the new leaf bud emerges from its hiding place and pushes off the old leaf. It is so with our old sinful habits. We do not succeed in tearing them off from us by strong resolutions. It is only when there is a new life within that we cast off our old habits." (How may we get this new life?)

"Another lesson which the trees teach us is the need of secret and hidden nourishment. Take a palm tree, for instance. It flourishes often right amid the desert sands, where one would think a tree could never grow, bringing forth its fruit, and casting abroad its grateful shade. How is the tree able to do this?—It has a strong, great taproot which it sends running through the sands until it finds and touches some subterranean spring, and, getting hidden nourishment and constant refreshment from that, the brave tree can grow even in the apparently most hostile circumstances. Sometimes we think our place a hard place in which to be a Christian. What we need in order that the hard places do not shrivel us, is the hidden nourishment of the daily, secret prayer."

"But another lesson from the trees that we may not forget is the tree's faithfulness to its main mission. What is that?—That it bring forth fruit. To that end all energies of the tree are consecrated. Let the trees reiterate to us our Lord's teaching in the fifteenth chapter of John:" "Herein is my Father glorified, that ye bear much fruit."

The Birds

There is a beautiful story about birds helping one another. One day a man set out with a gun, and shot a sea bird, called a tern, which fell wounded into the sea, near the water's edge. The man stood and waited until the wind should blow the bird near enough for him to reach it, when, to his surprise, he saw two other terns fly down to the poor wounded bird and take hold of him, one at each wing, lift him out of the water, and carry him seaward. Two other terns then followed, and when the first two had carried him some distance and were tired, they laid him down gently, and the next two picked him up, and so they went on carrying him in turns until they reached a rock a good way off, where they laid him

down. The sportsman then made his way to the rock, but when they saw him coming, a whole swarm of terns came together, and just before he reached the place, two of them lifted up the wounded bird and bore him off to sea. The man was near enough to have hindered this if he had wished, but he was so pleased to see the kindness of the birds that he would not take the poor creature from them.—*Selected.*

The Ants

"Ants form a society in which a lot is accomplished by each doing its little share." So as Juniors we may band together and do a great deal of good for others.

The Fowls

Sing hymn, "Christ in Song" (new edition), No. 507.

The Beasts

"There are two lessons we can learn from the camel. The first is how to bear a burden and never complain. Every camel kneels down to receive its load in the morning; and every camel kneels down to have its load taken off in the evening. And that is why it is able to carry its burden to the end of the desert road. How much easier the burden of a lost world in need of the gospel could be carried if we all learned to kneel morning and evening, to kneel and have the Master's hand place the burden on us, and the same hand take it off. Then we should feel the responsibility, and yet not miss the quietness and rest of real missionary service."

The Lilies

"Jesus plucked the beautiful lily and placed it in the hands of children and youth; and as they looked into his own youthful face, fresh with the sunlight of his Father's glory, he gave the lesson in Matt. 6:28-30. He spoke to a multitude, among whom were men and women full of worries and perplexities, and sore with disappointment and sorrow. Jesus continued: 'Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things.' Then, spreading out his hands to the surrounding multitude, he said, 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'

"Thus Christ interpreted the message which he himself had given to the lilies and the grass of the field. He desires us to read it in every lily and every spire of grass. His words are full of assurance, and tend to confirm trust in God.

"So wide was Christ's view of truth, so extended his teaching, that every phase of nature was employed in illustrating truth."

God's Great Plan

"What can be the use," said a fleecy cloud,
 "Of these few drops that I hold?
 They will hardly bend the lily proud
 If caught in her chalice of gold;
 But I, too, am a part of God's great plan,
 So my treasures I'll give as well as I can."

A child went merrily out to play,
 But a thought, like a silver thread,
 Kept winding in and out all day
 Through the happy, golden head:
 "Mother said, 'Darling, do all you can,
 For you are a part of God's great plan.'"

She knew no more than the twinkling star,
 Or the cloud with its rain cup full,
 How, why, or for what all strange things are;
 She was only a child at school.
 But she thought, "Tis a part of God's great plan
 That even I should do all that I can."
 So she helped another child along
 When the way was rough to his feet,

And she sang from her heart a little song
 That we all thought wondrous sweet;
 And her father—a weary, toil-worn man—
 Said, "I, too, will do the best I can."

—*Selected.*

Junior Society Study for Week Ending June 13

Suggestive Program

1. OPENING exercises (twenty minutes): Singing; prayer; secretary's report; offering taken; review Morning Watch texts; reports of work done.

2. "James Hudson Taylor" (ten minutes): Today our Juniors on their imaginary missionary tour will go to Shanghai to meet Dr. Taylor and go with him to the China Inland Mission. Have the biography read by a Junior, or given as a talk

3. "The China Inland Mission" (five minutes): Let this story be given as a talk by one of the Juniors. If you have "A Retrospect," by J. Hudson Taylor, you can give an impressive illustration of how the work of the China Inland Mission has grown. See article in *Instructor* for June 2.

4. "The Gospel Message" (ten minutes): Recitation. After this recitation encourage the Juniors by telling how their gifts to the 1914 Missionary Volunteer goal fund are helping to give the gospel in the Orient. See *Instructor* for June 2.

5. Mission News Items (five minutes): Appoint a Junior to glean news items concerning missionary work from recent numbers of the *Review* and *Instructor* and any other papers to which you may have access. If possible, get some from the *Missionary Review of the World*.

6. Closing exercises (fifteen minutes): Have short talks by leaders of working bands about needs and plans of work. Remember every member of the Junior society should be a working member. Repeat the junior membership pledge in concert.

James Hudson Taylor

EARLY in the nineteenth century a little English boy of fifteen years was left to spend a holiday alone. At loss for amusement, he finally wandered into his father's library, to look for a book with which to while away the hours. No title was especially attractive, so he turned to a basket of pamphlets and selected a gospel tract that looked interesting, intending to read only the story at the beginning. At this same hour his mother, visiting some seventy or eighty miles away, felt especially anxious for the conversion of her only son. She arose from the dinner table, went to her room and turned the key in the door, resolving to plead with God until her prayers were answered. Hour after hour she remained upon her knees till finally there came to her heart the assurance that her desire had been granted. In the meantime the boy was led to give his heart to the Saviour through reading the little tract he had carelessly selected; and while his mother was praising God in her chamber miles away, James was on his knees before God in the old warehouse, where he had gone to read at leisure. His sister had also been praying for him at this time. Do you wonder that James Hudson Taylor came to believe very earnestly in the power of prayer, and in the willingness of the Lord to answer the requests of his children?

This boy was an earnest Christian from the day of his conversion. When you love a friend very much, are you not always glad to help that person in any way? Now James loved his Saviour dearly, and longed to work for him. Although not yet sixteen, he consecrated his life to Christian service, and when, two or three years later, he was urged to bind himself to learn a trade, he refused, saying that he belonged to the Lord, and must be free to undertake any work to which his Master might call him.

About this time the boy's interest was turned to China, a land then closed to foreigners, and the impression came again and again to his heart that his work was there. Although so young, he told God he was willing to go, even though it might cost his life. This decision once made, he had a definite aim. In order to be able to endure hardships in China he took vigorous exercise, and

dispensed with, as many home comforts as possible, including his soft, comfortable bed.

While spending some years in home study, he improved every opportunity to do good, and later went to Hull and London for medical and surgical training. During the time spent there he used every possible economy, living mainly on oatmeal and rice, in order to save money for the poor. He also paid a strict tithe of all the money he received. During these years of preparation, Mr. Taylor's experience is almost one continuous answer to prayer. He prayed about everything,—little things and big things,—and the Lord always heard and answered, although he did not always answer yes.

At last the missionary was ready for China, and Sept. 19, 1853, he sailed from Liverpool on the "Dumfries." He was supported by an English missionary society. Before the ship sailed, his mother came on board, and they had an earnest season of prayer in the little stern cabin which was to be his home for the six long months of the voyage. Once, while many miles from land, the ship was caught in a terrible storm and was damaged; then came a calm, during which the little sailing vessel drifted very near some reefs. At this crisis, when it seemed that the ship surely would sink, Mr. Taylor and three other men, the only Christians on board, went to their cabins and prayed earnestly for wind. The sails were set; a strong breeze filled them; God had given his servant one more proof of the power of prayer.

On March 1, 1854, just about sixty years ago, Mr. Taylor landed in Shanghai, China. Civil war was in progress, and the rebels were making frequent attacks on the city, so it was some time before he could live outside the European settlement. This was a great grief to him, as he was anxious to come into direct contact with the native heathen. During this time of waiting he learned the Shanghai dialect, and when finally he could travel in comparative safety, went with Rev. William Burns and two native teachers on several itinerating journeys. In this way they were able to preach the gospel to thousands in the interior, and distributed many Bibles and gospel tracts. About this time Mr. Taylor laid aside his European clothes and adopted Chinese dress. In such attire he could travel without attracting so much attention. These journeys brought him a rich experience. God was his only helper, and often deliverance from hunger, torture, and even death came in miraculous ways.

Finally Mr. Taylor decided to settle in Swatow. He returned to Shanghai for his medicine and surgical instruments, but found that the building in which he had stored them had been destroyed by fire. He then started inland to Ning-po to obtain a fresh supply, but on the way his servant stole all his earthly possessions except a string of cash which he had carried with him. Then some robbers annoyed him by trying to steal this. Finally, when he had no money left to pay a return passage to Shanghai, a strange Chinese merchant took pity on him and helped him on his way. Thus God always has and always will deliver those who trust in him, for he says, "Lo, I am with you alway, even unto the end of the world."

In the autumn of 1856 this faithful missionary began work in Ning-po, and soon afterward severed his connection with the missionary society which had sent him out from England and supported him. He took this step because the society was in debt, and he believed this to be a wrong policy. Mr. Taylor had no friends from whom he could expect support. He was alone and practically a stranger in a strange land, but he was not afraid to do what he believed to be right. Placing his confidence in the Lord, he proved that—

"They who trust him wholly
Find him wholly true."

Frequently he found it necessary to kneel with his helpers and pray for daily bread, but the food always came, and they were never hungry.

The failing health of both Mr. and Mrs. Taylor com-

pelled their return to England in 1860. They spent five years in the homeland, during which time the China Inland Mission was formed under Mr. Taylor's direction. With its support, the family returned to China in 1865, and it is chiefly for his work in forming and developing this great missionary society that we know J. Hudson Taylor today.

LORA CLEMENT.

Junior Society Study for Week Ending June 20

Suggestive Program

1. OPENING exercises (twenty minutes): Song; review Morning Watch texts; sentence prayers; secretary's report; reports of work done; offerings taken; special music.

2. "Griffith John" (ten minutes): This biography may be read by a Junior, or given as a talk. This missionary was one of the many who gave their lives to China. How many missionaries to China can you name? What do you know about them?

3. "Two Pictures" (five minutes): Recitation. Suggest how we may help to change this picture. See *Instructor* dated June 9.

4. "Sia Sck Ong" (ten minutes): Have a Junior read this biography of one of China's Christians. Some one helped to save him; with our prayers and with our means we may help to save others like him. See *Instructor* for June 9.

5. "Two Child Martyrs in China" (one minute): Reading or talk.

6. "What One Child's Penny Did" (ten minutes): This story should be read by one of the Juniors. Are we not happy to have the privilege of giving our money to save souls in heathen lands? Remember every Junior and Senior Missionary Volunteer is invited to give \$2.50 to foreign missions this year. Remind the Juniors of some of the things the \$25,000 which our Missionary Volunteers are raising this year will do.

7. Closing exercises: If time permits, spend a few minutes in a social meeting. Announce band meetings, and close by repeating in concert the membership pledge.

Griffith John

GRIFFITH JOHN was born Dec. 14, 1831. His parents were humble, religious people, and he had a pleasant, comfortable home. His mother died of cholera in 1832, and he was reared by an aunt. From early childhood he loved to be with older Christians, and seemed deeply interested in religious services. At the age of eight years he was received as a member of the church, and when nine or ten years old took part in the services. His first public prayer, uttered with quivering lips and falling tears, was only the one sentence: "O Lord, pardon my sins, through Jesus Christ. Amen."

When Griffith was twelve years of age, he became an inmate of the home of Mr. John Williams. This man of God took a deep interest in the boy's welfare, and at fourteen Griffith began to preach the gospel from the first giving evidences of marked ability in this line. Wherever he went, people were converted, and it became evident that in Griffith John God was preparing a mighty witness for himself.

But the boy realized that before he could be a successful worker for God, he must have an education. Just at this time his father died, and he was left to support himself. He found a faithful friend in Rev. E. Jacob, with whom he studied for a time, later completing a college course.

In March, 1853, Griffith John offered his services to the London Missionary Society. The words,—

"Far away, far away, in heathen darkness dwelling,
Millions of souls forever may be lost;
Who, who will go, salvation's story telling,
Looking to Jesus, counting not the cost?"

found an answer in his heart. He was anxious to begin work in the island of Madagascar, but its doors were at that time closed to foreigners, and so he was glad to go to China. Mr. and Mrs. John sailed for Shanghai on May 21, 1855, eager for service in the "land of Sinim."

At the time these missionaries arrived in China, the country was not opened fully to foreigners, and they

were allowed to go only one day's journey inland from certain treaty ports. Mr. John set about the learning of the Chinese language enthusiastically, and in six months was able to address audiences with considerable ease and fluency. It is said that he was the first European thoroughly to master this most difficult language in the world. He was not discouraged because he found something hard, but instead wrote to his friends, "Its difficulty only increases my determination to conquer it and finally lay it prostrate at my feet."

As the country opened its doors more widely to Europeans, Mr. John devoted himself almost wholly to itinerating tours, and visited a large number of towns and cities. As the missionary and his associates entered a new place, messengers from the mandarin usually waited upon them, inquiring:—

"Your honorable names?"

"Your honorable country?"

"Whence are you from?"

"Whither are you going?"

"What public office do you fill?"

They then usually were left free to distribute tracts and Gospels and preach in the streets to all who would listen. In most cases the people gave good attention. Many learned to love the "foreigner's God," and a number of churches were organized.

One of the greatest aids to mission work in China is the network of rivers and canals which make so many parts of that vast country easy to reach. Chief among these is the river Yang-tze-kiang, sometimes called the Girdle of China. On the banks of this river is the city of Hankow, and there Mr. John and his family began work in 1861. With characteristic promptness he commenced preaching the first day after his arrival. The city offered abundant opportunities for missionary work, and many of the people came to inquire about the religion of Jesus. Within a year a church of twelve members was organized. Soon after, they extended their work to the neighboring city of Wu-chang. Here the foreigners had much trouble in securing a house to live in or a place for worship. In this they finally succeeded, however, and some years later established also a mission hospital.

Leaving the work well organized on the Yang-tze-kiang, Mr. John and a companion took a journey of three thousand miles through country where missionaries had never before preached the gospel. Many Chinese thus learned of Christ who probably otherwise would have died without a knowledge of the true God.

Soon after completing this tour, Mr. John visited England. There the family remained for three years, leaving for China again early in the year 1872. Mrs. John died on this return voyage, and was buried in the European cemetery at Singapore. Although his heart seemed almost broken, the missionary went on with his work in Hankow, where the native church now numbered two hundred members and the building of a new hospital was in progress. During the following year Mr. John did much literary work in connection with his strenuous evangelistic labors. In 1874 he was married to a Mrs. Jenkins, the widow of a fellow missionary. This God-fearing woman was a special friend of the foreign sailors stationed at Chinese ports, and through her efforts many were converted.

Mr. and Mrs. John visited England and America in 1882. During their stay at home, Mrs. John received various donations, which enabled her upon their return to their field of labor, to establish a home known as the Sailors' Rest. The following year, 1885, she died at the mission hospital in Hankow. Her faithful husband, again left alone, labored on with almost tireless strength for his beloved people. The arms of China were now wide open for the gospel, and he felt that while life should last, he must do what he could for his Lord and Master in that land of heathen darkness. In 1912 his failing health made a change of climate necessary, and he left China in July of that year, hoping for strength to return. His life work closed two months later. Truly Griffith

John was a man able and bold, persevering, kindly, courteous, courageous for the right, loving and serving God with the spirit of "This one thing I do."

LORA CLEMENT.

Two Child Martyrs in China

A MISSIONARY in China tells about two little children whose friends and relatives the Boxers had put to death before their eyes in the hope that they would deny their faith in Christ. They were told to say that they "did not believe in God." But the brave children said, "We do believe in God." Then the cruel Boxers said, "We are going to kill you if you will not deny him." Their answer was, "Even if you kill us, we will still believe." In a few moments the little children's voices were still in death.—*Selected.*

What One Child's Penny Did

SOME years ago a mother in New England was helping her missionary society pack a box to send to the missionaries in India. Her little boy, aged four years, was deeply interested in the work. He asked all manner of questions, and when satisfied that he knew the contents were going to help those who had fewer blessings than himself, he insisted on putting in an offering all his own. He asked that something should be bought that would tell the poor heathen about Jesus.

As he had only one penny of his own, his mother purchased for him a little leaflet entitled "Come to Jesus." His name was written on it, with the little prayer, "May the one who gets this soon learn to love Jesus." The box was sent off, with many prayers that God would bless the contents to the saving of souls in India.

When it reached that far-off land, the missionaries distributed the many Scripture cards, hooklets, etc., among the natives. In the distribution, the child's leaflet was overlooked, but found its way into a safe place in the bureau drawer of a lady missionary. For some months the leaflet was hidden from human eyes, but God was watching over it, for he had a special work for it to do later on. He was going to answer the little boy's prayer in a strange and wonderful way, in his own good time.

In the mission employ was a Hindu priest. He taught the missionaries the language of the Hindus. As he was a devoted worshiper of the idols, he would not even listen to the story of the gospel. After some time he decided to go back to his mountain home, many long, weary miles away. When he had said good-by to the lady missionary who had laid away the little boy's penny leaflet, she wanted to give him something to carry home with him that would tell him of Jesus and his love. She knew he would not accept a Bible, although he could read English well; and in searching for something, God led her to find the leaflet "Come to Jesus." When she gave it to the priest, he took it without looking at it, and carried it away with him.

For years the missionary knew not what had become of the priest, or what he had done with the leaflet. But God knew, and his Spirit led the priest on his lonely journey home to read the writing on the leaflet. The child's prayer so touched him that he was eager to read the leaflet. From that time he was greatly troubled about his sins. He soon gave up his idols, and became a devoted missionary to his own people. Fifteen years later, missionaries visited his mountain village, and there found the converted Hindu priest with a congregation of fifteen hundred people, who, through the influence and teaching of that little leaflet, had learned to love Jesus as their Saviour. What instrument did God use in saving those fifteen hundred souls?—

One little four-year-old boy.

One little childish prayer.

One little four-page penny leaflet.

No gift, however small it may be, will be lost in God's sight. He will use it for his own honor and glory in the building up of his kingdom.—*Selected.*

The Church Officers' Gazette

Issued Monthly by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park Station, Washington, D. C.

SUBSCRIPTION RATES

Yearly Subscription - - - - - \$.50
Clubs of two or more copies to one address, one year - - - .35

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MATILDA ERICKSON }

Entered as second-class matter, Jan 20, 1914, at the Post Office at Washington, D. C., under the act of Congress of March 3, 1879.

Junior Society Study for Week Ending June 27

Suggestive Program

1. OPENING exercises (twenty minutes): Singing; several short prayers; secretary's report; reports of work done; offering taken; review all Morning Watch texts since last monthly review.

2 Children of the Poor—No. 5: "A Little Housekeeper in the Slums" (ten minutes): We are very glad to have this story from Dr. Paulson. Have it read by one of the Juniors. See *Instructor* for June 16.

3. "Hoing and Praying" (five minutes): Recitation to be given by a Junior. This poem suggests how to pray most effectively. See *Instructor* for June 16.

4. "Billy's Crutch" (ten minutes): To be read by a Junior. Was not that a good way of helping to answer Billy's prayer? What does it suggest to us?

5. Echoes From Abroad (five minutes): Appoint a Junior to glean missionary items from recent issues of our papers, also from the *Missionary Review of the World* if possible.

6. Closing exercises (ten minutes): Devote a few minutes to social meeting. Announce working band meetings. Then close by repeating in concert Matt. 25:40.

Junior Leaders: For one of the studies to be given soon you will need "With Our Missionaries During the Chinese Revolution," Leaflet No. 46 of Missionary Volunteer Series; price, 2 cents. Get it now.

Billy's Crutch

"WILL you please buy my geranium, sir?" If a musical voice, a bright face, and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing blue eyes, will not bring a man to a standstill, then it must be that he is hurrying through the world too fast, and wants nothing to come into his life that will gladden his heart and renew his youth.

I came to a full stop, and would not have missed the sight for a great deal. As the girl stood there on that bright October morning, it was difficult to tell where the sunshine left off and the girl began. They seemed made for each other; it was a perfect match, with the dividing line hard to discern.

"Have you any objections to telling me your name?"

"O, no, sir! My name's Gertrude Wilson."

"What a beautiful geranium you have there!"

"Isn't it lovely?"

"Indeed it is, and the finest I ever saw. Where did you get it?"

"About three years ago a lady left a slip lying on the seat in a horse car. I took it home, got the richest dirt I could find, put it in this old paint can, and then set the slip in it, and it began growing right away. I've given it plenty of water to drink, and kept it in the sunshine as much as possible."

"Why, I should think you would love it very dearly!"

"Love it! I do love it! It seems just like a part of myself."

"Well, my dear, if you love it so much, pray tell me why you want to sell it."

"O, I wouldn't let it go if I did not want to help God answer Billy's prayer! Don't you think it splendid to help answer somebody's prayer?"

"How do you know I believe in prayer?"

"O, I am sure you do, for you have a prayerful look!"

"Yes, I do believe in prayer," I said. "Now tell me who Billy is."

As I made this request, a joyous look came into her face, and her large blue eyes shone with delight; and as the dimples deepened in her cheeks, I beheld a picture that was worth going a long way to see.

"What? Billy? O, he's the nicest and best little fellow in all the city! Why, he is goodness, sunshine, and music all in one lump. Some one let him drop when he was quite young and broke his hip, and ever since he has been a cripple. But his leg is the only crooked thing about him. My mother says that Billy's mother was the best Christian she ever knew. Well, when she died last year, everybody in our tenement house wanted to adopt Billy; so you see, he belongs to all of us. He pays his way by selling newspapers, and no one with good legs can get around livelier than Billy can with a crutch. But yesterday his crutch caught in a hole in the sidewalk, broke in two, and let him fall. He managed to get into the house and was not hurt. Well, last night just as I was going to bed, I heard Billy praying. His room is next to mine, and only a board partition between, so I could hear it all. O! I shall never forget his words, as he said: 'Dear Lord, I've never complained about my broken hip, and I am willing to go through life with it, but I can't get on without a crutch. I've no money to get another, and I don't know who to ask, so please, dear Lord, send me another one. Mother always told me to go to you when I was in trouble, and so I come now. Please, dear Lord, answer my prayer for Jesus' sake. Amen.'

"I lay awake a good while thinking of that prayer, and it was the first thing I thought of this morning, and I began wondering if I could do something to help God answer Billy's prayer. Well, while I was wondering, I saw my geranium, and then I said, 'O, maybe I can sell it and get enough to buy another crutch!'

"Now, you know who Billy is, and why I want to sell my geranium. Won't you please buy it?"

I was greatly moved and interested, and I will own up to a great deal of moisture in my eyes, as I inquired, "How tall is Billy?"

"O!" she quickly responded, "I've got the measure of his old crutch, if that is what you mean."

"Yes, that is just what I mean, so if you please, Gertrude, we'll go and see about a crutch."

It did not take us long to find a store where such a thing was to be procured, nor a great while to get the keeper of the store as much interested as I was in the girl's story. Just the right kind of crutch was found, and a minimum price put upon it.

"Well," I said, "I will give you that much for the geranium, Gertrude, and it is very cheap at that."

"O thank you!" she said, and her eyes fairly danced with gladness. "I'll take the crutch, please, but Billy mustn't know a word about where it came from. Isn't it just splendid to help God answer Billy's prayer?"

The moisture in my eyes didn't subside one bit, as I said: "I want you to do me a favor, Gertrude. I am hundreds of miles away from the place where I live, and I can't carry this plant around with me. Would it be too much trouble for you to keep it for me?"

"What! do you want me to take care of it for you?"

"Yes, if it will not be too much trouble."

"O, you splendid man, you! I'll be glad to do it, and I'll take just as good care of the plant as I did when it was mine."

I carried the plant, while she carried the crutch, and after reaching the house, Billy was called in to see me, while Gertrude smuggled the crutch into his room, and came back with a face as happy as a face could be, but never betraying to Billy by word or look that she had been answering his prayer.

To sum it all up, Billy has a new crutch, and he is the happiest cripple in the big city. Gertrude helped answer his prayer, and a happier girl doesn't live. I own the handsomest geranium bush I ever saw, and the one who takes care of it for me is as proud of that plant as I am. — Selected.